1:Layard E-5 (1914-1918) 1918
OOI2 Malekula OOI2

sacrifice was still practised in the Small Islands on certain ritual occasions till put a stop to by the white man, and is still practised on the Malekulan mainland, this does not form part of the ritual of the Maki itself, which, by the substitution of tusked boars, is held by the natives to constitute the main force in their culture making for peace.

Details of the procedure accompanying the sacrifice of these animals will be given in later chapters. This brief summary of their ritual importance is given here only to explain the immense value attached to them and the amount of time and care spent in their rearing. Not only are they reared at home, however; for trade in pigs is also the chief motive for the voyages undertaken by the Small Islanders in their sea-going canoes to the distant islands of Oba and Raga to the east, to Malo in the north as well as southward to Ambrim and the east coast of Malekula.

Tusked boars are also used, while alive, as currency. For, despite the elaborate ritual life that goes on in these islands, the Malekulan, not excluding the Small Islander, is nothing if not commercially minded, driving hard bargains, exacting the highest possible price for his daughters from their suitors, lending pigs out on loan, receiving high fees for the performance of magical rites, cures and other services; and, above all in one of the most interesting ways of amassing wealth, namely the institution of copyright by which new songs and dances and even new forms of ritual are passed on from one individual or community to another on payment of high prices in pigs regulated according to the elongation of their tusks, without which payment not even the smallest element of ritual or artistic culture may be acquired by those not having previously possessed it.

New forms of the rite introduced from Lawor and Bot-walim.

This custom in turn enormously enhances the commercial importance of prestige, and itself largely results from the extraordinary mixture of cultures existing in these islands. For it is a fact well known to the inhabitants of every Malekulan village that hardly a single element of megalithic culture is indigenous. Every village has its own stories of where such and such an element of culture came from, and in the Small Islands it is known for a considerable number of generations back precisely what individual "bought" it and from where.

I have already mentioned the acquiring of the highest ranks in the megalithic hierarchy in South-West Bay from the village of Lambumbu some twenty miles up the coast. For the Small Islands the centre of distribution of innumerable new forms of ritual during the past eight generations has been the two villages of Lawor and Bot-walim which formerly flourished on the Malekulan mainland opposite Wala, but are now extinct owing to the bloody fighting that resulted from the first